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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

SEPTEMBER, 1900

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TABLE OF CONTENTS

IN EASTERN LANDS.

Evangelizing in Kasukabe. Miss S. A. Pratt 4
The Other Side. Miss S. F. Gardner . 5
Under Difficulties. Miss Ellen H. Todd . 6

HOME NOTES.

The Standpoint 7
An Opportunity is a Claim 7
Wanted—A Sewing Machine 8

FOR MISSION BANDS.

Our Vacation Sights. Kame Eudo . . 9
Our Sunday-Schools. Nobu Yoshida . 10
The Calendar. Ellen H. Todd 10
The Shrine 10
Chinese Letter 10

ITEMS OF BUSINESS.

Treasurer's Report 11
Specific Objects and the Cost . . . 12
Addresses of Missionaries 12
Leaflets 12
Concerning Mission Boxes 13
Endowed Beds 13
Life Members 13

THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," *incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXI. SEPTEMBER, 1900. NO. 9.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

WHILE the difficulties in China seem to be increasing, it is important to recall that the Roman Catholic Church began its missions in the Orient five centuries before Protestants, and now numbers thirty bishoprics and a million of followers.

The Presbyterian and Methodist missions in China are largely represented, and it is said that the printing press of the former denomination is the largest in the world, issuing sixty-seven million pages a year. May God, who maketh "the wrath of man to praise Him," prevent the abandonment of these great interests.

AMONG the most important factors for the enlightenment of China is the *Christian Literature Society*. Its motto is, "Win her scholars and you win China." In the words of Consul-General Goodnow, "neither ignorance nor militarism, neither Eastern nor Western greed can re-darken the region where by Caxton's art the bright light of knowledge has begun to illumine the once dark places."

PUBLICATIONS of a high order are issued by this Society for the use of Mandarins, one being Rev. E. T. Williams's, translation of *Green's History of English People*. Important republications are Dr. Ernst Faber's *Civilization a Fruit of Christianity* and *Review of the Chinese Classics*, Mr. Richard's translation of Mackenzie's *History of the Nineteenth Century*, and the late Dr. Alexander Williamson's *Life of Christ*.

The total number of volumes issued during the year was 185,460, and the number of pages 18,660,920.

PROF. LADD, who has written his impressions of missions in India, thus expresses his opinions of educational work. "To take part to the fullest extent, in such education, is an essential part of the evangelizing of the people. The condition of ignorance, superstition, and immorality, among the muititudes of India is to the new-comer something utterly appalling."

A SPECIAL correspondent of the Calcutta paper, *The Englishman*, pays a tribute to the efforts of the missionaries thus: "In travels through the affected famine areas, and especially in native States, like Rajputana, where the suffering and the distress are more acute than in any other part of India, you come across many evidences of the quiet, unostentatious, but excellent work the missionaries are doing, both in aiding and supplementing the efforts of the Government officers and in bringing before the proper authorities scandals and abuses, which, in this time of intense pressure, might otherwise pass unnoticed. The best official organization is a poor substitute for the undivided attention, the generous, kindly Christian sympathy the orphans receive from the noble-hearted men and women who have devoted their lives to the Master's work in India."

IN EASTERN LANDS

JAPAN—YOKOHAMA.

EVANGELIZING IN KASUKABE.

By Miss S. A. Pratt.

RECENTLY one of our most efficient and faithful Bible women, with myself, started on an evangelistic trip in the region of Kasukabe, half a day's journey by rail from Yokohama, where Mrs. Pierson had built a small church.

It has been my plan to send two women for three months at a time, to work in the several stations connected with our work, therefore some of them were waiting for us at Kasukabe and Sugito. The church is situated on the principal street and consists of one good-sized room matted and lighted by windows on either side. Back of this room is a smaller one, and a tiny kitchen where the Bible-readers live. We had a meeting that evening and there was a good attendance. The next morning we began house-to-house visiting, and being able to walk long distances could accomplish much. We went to Suikaku, far in the country, where a foreigner had never been, crossing two small rivers by boat on the way. The family is a Christian one, and when able walk the long distance to church. A meeting was held, some of the neighbors coming in, and then the young son of the family came back with us and remained to the evening service. On the way we stopped at the house of one of the church members whose daughter is in our Bible School. The father does what he can to help the church, sweeping, drawing water, etc. As he is not able to give money he gladly gave up his eldest child to the service of God.

After lunch we gave a talk to two inquirers, an elderly man and his wife living near the church, who seem to be in earnest and I trust will soon become true Christians. A relative of this family is letting his light shine in a very large household, where he is the only Christian. The meeting that evening was much larger than that of the evening before and afterwards we talked to the Christians of their responsibilities and privileges. God answered prayer during this trip in a marked manner. The spirit of unity had not been dwelling in the Kasukabe church and I was much pained concerning the state of things. We talked and prayed about matters, and later the one who had been making the most trouble said in his prayer they would in the future all work in unison for God's glory.

In one house where we held meetings the mother gathered together several neighbors that they might hear the good tidings. The father of this family is in Formosa and the mother has brought up her only son a Christian.

In another house the wife and mother-in-law were both seeking the truth. They had just lost their only child and their hearts were very tender, as we tried to lead them to Jesus as the source of all true comfort.

In the afternoon we took the train for the next station, where we stopped with the widow of a doctor whose two daughters are Christians, one of them being in our Girls' School. We had a meeting of several hundred in the church at this place, and we trust that God will greatly bless the word spoken. The meeting was conducted by Mr. Kobayachi, an elderly man, a specially earnest Christian, who walks miles, visiting inquirers and holding meetings in various places.

At Sugito lives a farmer who is not yet a professing Christian, but whose daughter is in our Bible School. When she learned that we had held a meeting at her house she wept tears of joy, for she desires nothing more than the conversion of her parents and her sister. She walked several miles in the pouring rain, over a narrow path between rice fields to be present at a meeting at Dobutsu, where in spite of the weather many came to hear the truth. One morning we walked to Mr. Iwakami's house over narrow paths between the fields, as the whole region is a farming one. The audience consisted mostly of women and many of them are seeking the way of salvation. Mr. Iwakami's father was one of the strongest Christians in that part of the country, doing what he could to lead his friends to Christ.

We rode from the meeting of Dobutsu to Wado over the worst roads I ever experienced. The jinrikisha men would often be above their ankles in the mud. After we reached the house of a Christian in Wado where we were to stop, the sun shone brightly and we had a blessed meeting for the Christians in the little church from which the others have sprung.

I was glad to meet Tamura Hide, one of our Bible women, who although quite blind is doing a good work. I asked her if she was not lonely living by herself and she replied, with such a bright smile, that she felt God was always with her and she was never lonely.

Toward evening we walked to the preaching place at Kamedaka, a distance from Wado, where meetings are held every Saturday evening, conducted by Mr. Kobayashi. A very large number of unbelievers gathered, and we pointed them to Christ as the Lamb of God who taketh away the sins of the world.

Returning to Yokohama several of the Christians walked to the train with us and we had an opportunity for a few helpful words here and there. God's presence and blessing were everywhere manifest and we are looking for great things according to His promise.

The work in all that region is full of promise, and we ask your earnest prayers and interest for it.

INDIA—CALCUTTA.

THE OTHER SIDE.

By Miss S. F. Gardner.

ONE is tempted these days when the cloud that hangs over the land is so deep and dark to write mournfully, to let the outward environment affect the mind in face of so much suffering which one is able to do so little to alleviate. But there are gleams of brightness, and when one is discouraged and things seem more sombre than usual, God widens the rifts and we realize that He reigns, and will make no mistake.

"Children of yesterday,
Heirs of to-morrow!
Look at your fabric
Of labor and sorrow,
Seamy and dark
With despair and disaster,
Turn it, and —lo,
The design of the Master!
The Lord's at the loom;
Room for Him—room."

It brings one nearer to things unseen and eternal and that clears the vision.

As a mission in Calcutta we have much to make us unfeignedly thankful; for while plague and smallpox raged in every part of the city, out of our twelve hundred little girls, in the day schools, we only lost two. Many left the city with their parents, and the schools were small, yet so far as we know these were the only deaths among them, and there were over two hundred deaths daily in the city from plague alone. Sometimes we heard of cases in the very next houses, but we took what precautions we could and kept on with the work, both in zenanas and schools.

Our orphanage and the Lily Lytle Broadwell Memorial were never more healthy. The event of the month in our Memorial school is the conversion of two of our girls. They were two of our very dearest, and we longed for them to be the Lord's. One is a girl whom we recently brought over from the orphanage, supported by Miss Baldwin of Morristown. The other has been there longer and is perhaps the brightest girl in the school. We have prayed for her long and earnestly, fearing that her great mental ability might be a hindrance to her, but she has given her young life wholly over to Him, and the change in her is very marked. She has always been a good, obedient girl, never giving us trouble, but a little imperative and conscious of being able to do more than others, but now so humble and sweet with His spirit laid upon her. It is a comfort and strength to know, dear friends, that some of you are holding up our hands in prayer. We also do not cease to pray and make request for you.

One of the girls trained in the orphanage, named Indumukhi, is teaching now, and also has a Sunday-School class of small children. This last is our test of the best girls. We choose very carefully into whose hands we put our infant class, and a few weeks ago a valuable teacher having given it up, I said "Try Indumukhi." We are so much pleased with her that she has taken the place permanently. The intelligence with which the little ones answer questions after the lesson is over, show how carefully they have been taught.

A girl who wants to be useful in this country has unlimited chances. Besides this Sunday class with our little Christian children, Indumukhi has a class of Hindu children in one of our day schools, and teaches them our Scriptures and the way of salvation. It is

wonderful how apt these heathen girls are to learn, and if they love their teacher at the same time they feel that the Christian religion is good to know. They go out from our schools with all their prejudices removed, even though they may not definitely accept Christ. Our work among little girls seems very hopeful to me.

ALLAHABAD.

UNDER DIFFICULTIES.

By Miss Ellen H. Todd.

I HAVE an attractive young zenana pupil, who is married although only twelve years old. She seems a sweet, spiritual child, and remembers her Bible verses, and answers in the catechism, and listens very intently as I read to her. It is good to have the mother always sitting with us, and taking an interest in all that is said, and she kindly explains to her daughter-in-law what I cannot make clear with my limited command of the language. Then, too, she wishes to learn to sing the hymns with the young girl, and it is good for her to be singing with her heart the Gospel message that Jesus is her Saviour. It seemed a strange medley of sounds the other day to hear a younger brother repeating his catechism in English, (for he goes to a Pres. mission school) and, while we were singing in Hindi about Jesus, an elder brother in a room just opposite to us was ringing his bell to awaken his god, and in a singsong tone was shouting out "vain repetitions."

When I went with one of our missionaries to a zenana, where she was teaching, we had such a blessed illustration of souls prepared and sent by God to meet each other. During the Bible lesson several women had drawn near to listen with the one who was being taught. As we sung one of the native tunes we noticed the tears rolling down the cheeks of a sweet-faced elderly woman, who was evidently a stranger, and on inquiring we found she had come from a distant village, to visit the people in this zenana. She said she had never heard a native hymn before, nor had she heard about Christ, for no one had ever come to her village to tell them how their sins could be forgiven, nor was there any one in the village who could either read or write, for which we were indeed sorry, as we could send no Gospels or tracts to them. We sang another hymn to the woman about Christ being her Saviour, and it was wonderful how she seemed to grasp the meaning, and said so earnestly, "These words have found a place in my heart." Then she listened intently while John iii., 16 was read and explained to her.

She was so eager to know more about Christ that she asked where we lived, and if she could come and see us. It was a long distance to our Mission and it seemed as if a village woman, a stranger in the city, could not possibly find it, but the explanations were given as simply as possible, and we urged her to come. She mentioned two days when she would come in the late afternoon, before she returned to her village. We prayed that nothing would hinder her coming, and she appeared on the first date she mentioned with one whom I took to be a young boy, but to my surprise the person was a widow. She wore a very distinctive boy's costume and no wonder she was free in it, because she had always worn this style of clothing from the time she was a little child, for her husband had died during their betrothal. You may not know that sometimes when a mother has lost all her children, and happens to be so fond of a baby girl that she wants her to live, she dresses her in boy's clothes to cheat the gods, thinking they will favor a boy more than a girl.

Our rarely attractive old woman seemed glad to see us. She sat on the floor in front of Miss May, and never took her eyes from her face, while she read of the crucifixion, burial, and resurrection of Christ. When the account was finished she turned with a very reverent tone to the young widow and said,—"I never heard such words before," and her face was beaming. She was taught a very brief, simple prayer, and then we sang some hymns for her. She entreated some of us to go back to her village with her and tell her people about Jesus Christ, and gave us a tender good-bye. It was hard to let her go alone into that large, dark village with the very little light that she had, but let us pray the Light of the World will have a place in her heart. He can shine in her small corner, and disperse some of the darkness of death.

HOME NOTES.

THE STANDPOINT.

IN these days of uncertainty and anxiety over the tragic events occurring in China, nothing shows the standpoint of observers in this country more clearly than the varied criticism and comments over the situation. Many to whom the great missionary question is unknown insist that these complications have arisen solely because, as they express it, "Christianity is being forced down the throats of the Chinese." "Ah! but the truth is," was the reply, "it was opium which was forced down the throats of the Chinese, by the cannon's mouth of the British. Wherever the missionary has gone the light and progress of civilization follows." "Well," continues the critic, "what business have we with China, invoking such a fearful penalty? Missionaries must be totally banished from the Empire." "Do not forget," was the rejoinder, "the opposition to Christianity is only a pretence. The occasion furnishes a rich opportunity for theft and murder to a lawless secret society, but the real opposition is to the foreigner. Banish the missionary, and merchants with all foreign artisans must quickly follow, and who will advocate the abandonment of all commercial interests?"

Another aspect of the situation and, we trust, born of deeply rooted faith, is the firm conviction that in the great march of events the all-wise Ruler of the universe is truly making "the wrath of man to praise Him." It is the part of wisdom to encourage our hearts with the words of those who, having lived in the midst of this great nation of antiquity, know the value of a close study of this crisis.

The Rev. George Owen, of the London Missionary Society at Peking, says: "Though the Reform Movement has been checked, and an attempt made to revive the old hostility and contempt towards foreigners, the hands of the clock can never be turned backwards again. Deep down in thousands of hearts to-day there burns a bitter sense of national shame and humiliation and a passionate progress. The march of events, too, is compelling reform. China has but one alternative—reformation or dismemberment. This is daily becoming clearer to all thinking men, and soon the need of reform will be so widely and keenly felt that repression will be impossible. And when this Reform Movement recommences there is good reason to expect that Christian influence will be one of its potent factors."

Rev. W. N. Bitton, of Shanghai, adds: "It is obvious that the demand for Western knowledge is not lessened by force of Imperial Edict. For many of the best minds of China the doors of the prison-house of a hide-bound system of learning have been opened, only to close again. They have the thirst for the freedom of knowledge—a thirst God-given — which will now be unsatisfied unless the Christian Missions in China come to their aid."

Let us believe in this prophecy.

"The Christianization of China is the greatest task before the Church of to-day. Its magnitude, its stupendous issues, are well-nigh overwhelming. Our best men, our best methods, our most earnest and skilful endeavors, are required for its accomplishment. How great will be our responsibility to the Captain of our salvation if we do not use to the utmost a method which, in past ages as in recent history, He has so abundantly and so marvellously blessed."

Meantime let us strengthen our faith with the thought that if mankind never makes a backward step, much less can Christian progress be retarded in this day when the Cross of our Divine Master, is marching on to conquer.

S. D. D.

AN OPPORTUNITY IS A CLAIM.

IF, as Dr. Babcock held in his most inspiring address given during the Ecumenical Conference, "An opportunity is a claim," and "A claim is an opportunity," surely then, all who look at India to-day, especially all who have had a vision of the India of the future won to Christ, must be fully alive to the urgency of the claim, and to the magnitude of the opportunity presented to the Church of Christ by India in this her hour of extremity.

We have seen how generously and nobly the business men of this country — men and women, indeed, from every walk and station in life—have responded to this appeal from India's famishing millions. But India's present claim on the Church and the opportunity she presents are infinitely greater than that of the asking for and the giving of bread to the perishing, blessed as that service is.

And what is this claim and this opportunity?

We are told by those who are in a position to know, that when this famine crisis is past, there will be found in India, at the lowest computation twenty thousand little children, unclaimed, uncared for, without parent or relative. What is to become of them? Are they to be placed in Hindu institutions, or in Government schools, destitute of religious instruction? Or rather can we see in this, God's way of laying a broad and firm foundation for India's faith?

Let these little famine waifs be gathered into Christian schools; let them be educated, trained, and built up into a noble, Christian manhood and womanhood. In fifteen or twenty years they will, with God's blessing, so taught and so trained, go forth as teachers and leaders of their own people. Pointing them to the way of salvation they will speak to them heart to heart as no foreigner, however loving and zealous, can ever hope to.

Surely this is the "Cry of the Children" that comes to us from India. A cry pleading for rescue, not alone from famine but from the darkness about them. And how black is that darkness that envelops the childhood of India!

We stood one day in a narrow shrine-crowded street of Benares the Sacred, over against the open gateway of the great Golden Temple, the Mecca of countless pilgrims journeying over the sun-scorched roads from India's remotest regions. We watched the crowds come and go—long-haired, wild-eyed devotees—fakirs with bodies smeared with ashes and dust—pilgrims travel-worn and weary—a noisy, jostling crowd, jostled in turn by the sacred cows that wandered in numbers and at will about the temple precincts.

Here was indeed the outward expression, the sign and symbol, of the degeneration and debasement of heathenism—here its very citadel and centre, and into it we saw a woman enter, leading two little children. Many children were there, but by some strange fascination our eyes were constrained to follow those little bare feet as they stepped so confidently on to the slimy temple pavement—a pavement that seemed never to have been cleaned; loathsome with fallen offerings and flowers trodden under foot alike by cows and worshippers.

We watched the little feet as they followed obediently, threading their way through all the pollution until they stood at last by the stone idol at the central shrine where some devout pilgrim, burning oil or butter to the god, lighted up the whole scene for us with lurid flame.

Those little feet were very typical of all child-life in India—led as it is unresistingly from earliest infancy deeper and deeper into the darkness and degradation of idolatry. And it is from this dark way that these famine orphans must be saved. Have they not a claim? Is not their claim our glorious opportunity? An opportunity surely God-given to lift these little ones from the blackness and darkness of heathenism that waits only to engulf them, and to set their feet in the way of righteousness—in the way of a life of noblest usefulness—of large service for Christ in India—in the Way of Life everlasting. C. L. CLARKE.

WANTED—A SEWING MACHINE.

DR. ELIZABETH REIFSYNDER writes: Should any one wish to give us something useful, please tell such an one that a *sewing machine* would be most acceptable, as we do all the sewing for the Margaret Williamson Hospital, and have only a hand machine. It is English, and was given us by a friend that was leaving for England. Now a *hand* machine is very good, but progressive Americans prefer one that goes by *foot*-power. We do not want anything expensive, but plain and substantial, with plenty of extra needles.

MISS STRAIN gives us this thought of her mother, Mrs. Robert Strain: "A very sweet thought found among my mother's writings was this: 'Inasmuch as it is more blessed to give than to receive, every time we make large requests and put our adorable Lord in a position to give us large blessings we especially honor Him in taking the inferior place of receiver and recognizing Him as the blessed Giver.'"

LAWNS which we would keep in the best condition are very frequently mown; the grass has scarcely any respite from the scythe. Out in the meadows there is no such frequent cutting; they are mown but once or twice in the year. Even thus the nearer we are to God, and the more regard He has for us, the more frequent will be our adversities. To be very dear to God involves no small degree of chastisement. SPURGEON.

MISS GARDNER AND CONVERTS.

FOR MISSION BANDS.

OUR VACATION SIGHTS.

By KAME EUDO (NATIVE PUPIL).

IN vacation I and a few schoolmates at 212 Bluff, Yokohama, went together to Kamakura and Enoshima, noted places in Japan. My aunt was our leader, and although the day was not clear, we started from Yokohama and we went to Ofuna by the train and then began to walk. The road was covered with green grass and we could see high beautiful mountains on both sides which delighted our eyes very much. We came to a noted temple called Yenkakuji, very old and very splendid. We also saw a great bell made of iron. We all tried to ring it but it was too big, so it did not sound so loud.

Another temple is splendid too, and it is said that it was built seven hundred years ago. We went to a well which an ancient noted person digged. There are sixteen wells all in a row. When we went there the sun was just going to set, so we went to a hotel and stayed there.

The next morning we went to see a great idol made of wood whose height is above thirty feet. It is painted with gold. Then we went to see a noted idol called Kamahura Daibutsu, rather bigger than the wooden idol.

Enoshima is an island, and after the dinner we visited many places and we went to a very dark, terrible cave so we held candles in our hands as we went in. There were many curious things which I cannot describe. Persons living in Enoshima dive into the sea and catch fish and other things, so we called two of them and they caught some fish for us. After that when we came to the hotel it was dark so we stayed there one night and we started from there the next morning. When we reached Yokohama the rain ceased and it was a fine day. We had such a nice time my poor pen cannot express all.

OUR SUNDAY-SCHOOLS.

By NOBU YOSHIDA (NATIVE PUPIL).

OUR Missionary Meeting has five Sunday-Schools. I and one of the senior girls take one of them. The place is about a mile from the school and we go every Sunday after the church service unless it rains. The children are all waiting for us and hear our story very quietly. The master of our Sunday-School house and his wife are Christians, so they are willing to have the Sunday-School there. Sometimes we have prayer meeting with them.

Though we cannot go out and tell the people directly now, we have our Missionary Society in the schools, so if we work hard for that Society and teach earnestly our Sunday-School children, by and by we can save some from their spiritual death.

THE CALENDAR.

By ELLEN H. TODD.

I WAS much interested to have my teacher explain a Mohammedan calendar to me, sold for seven cents. The first page gives the dates of January; the spaces are blackened for the days of the waxing or waning moon. On the opposite page is the picture of the sun, and the planet that is said to be nearest it on that month, and which affects the weather, trade, vegetation, and the health of people. It is most amusing to hear the predictions and admonitions for every month. Things are mentioned which will be expensive, cheap, or reasonable, such as grain, milk, curd, and clothing; weather predictions, and what disease will be prevalent; also most absurd admonitions are given regarding the food to be taken, the clothing necessary to wear, and when and how to take exercise. For instance, during one month they are forbidden to take a journey, for another month it is said to be very unwise to sit on an *ekka* where there are four or five men, or to sleep under one counterpane with three or four people! In February it is advised to drink tea with salt, and notes that sickness is the result of sitting in a room where there is a fire.

Most of the advice is childish, as, for instance, changing one's wet garments, walking in the garden in the evening, and on no account to wake up in the night during the month when there would be much sickness. Many pages are given to the advertisements of medicines, and much space taken up with the accounts of the Mohammedan rulers.

There are no people so difficult to win to Christianity as these people.

THE SHRINE.

BEFORE Mohammed was born, the principal sanctuary, called the Kaaba, was in the city of Mecca. This famous temple was a simple square building where a door and a window admit the light. The double roof is supported by three pillars of wood. A spout, now of gold, discharges the rain water, and the well, Zemzene, is protected by a dome from pollution. The precincts of Mecca enjoyed the right of sanctuary, and in the last month of each year the city and temple were crowded with a long train of pilgrims.

The same rites which are now practised by the faithful Mussulmans were in vogue at the time when the place was wholly given to idolatry. At a great distance they cast away their garments. Seven times they compassed the Kaaba and kissed the black stone, which had been white, but had become black by imbibing the sins of the devotees. Each tribe either found or introduced into the Kaaba their domestic worship. The temple could boast of 360 idols, images of men, eagles, lions, and antelopes. Human sacrifices were even offered. The guardianship of this spot was for some generations entrusted to the ancestors of Mohammed.—*Selected.*

CHINESE LETTER.

A CALCUTTA lady received a note from Hong Kong, worded thus:—"Mrs. B. S.: Yours kindly note and a draft was on hand at 14th instant, it is safe satisfacy received, now I beg to enclose a receipt for square we fill much thanks and obliged. Yours faithfully, Kan Sun tailor."

A LITTLE Syrian girl in reciting a lesson she had learned from the Scriptures gave the spiritual meaning of the Storm on the Lake as follows: "The sea is like the world; the boat is like the place of safety we are in when we come to Jesus. The sailors are like the followers of Jesus, and the storm is like the troubles in the world; but if we have Jesus in the little boat we need not be afraid."

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from July 1 to July 31, 1900.*

NEW HAMPSHIRE.

Concord.—Concord Br., Mrs. Henry W. Eastman, Treas.: Mrs. H. K. Morrison, half-yearly support of Bible Reader, India,		$30 00

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. Edward Crosby's collection: Miss A. J. Mulford, for Bible Reader, Japan, to Jan. 1, 1901,	$30 00	
Mrs. Walter Baker Memorial Band, Miss E. B. Sharp, Treas.: Mrs. Martin L. Bradford, 3.00; Mrs. Austin Phelps, 1.00; Mrs. John Foster, 1.00. Total,	5 00	
Northampton.—Smith College Missionary Society, Elizabeth Lore McGrew, Treas., for Elizabeth Hopkins Scholarship, Calcutta,	50 00	
For Mrs. Tsang, M. W. Hospital, Shanghai,	50 00	
Mrs. L. C. Seelye, for Calcutta Orphanage,	25 00	
Total,		$160 00

NEW YORK.

Brooklyn.—Mr. Edwin Stone, for salary of Miss Elizabeth Irvine,	$200 00	
New York City.—A Friend,	25 00	
Miss Sarah B. Hills, In Memoriam of Mrs. Sarah W. Hills, for Bible Reader, Japan,	60 00	
Subscriptions to *Missionary Link*,	3 50	
Tarrytown.—Shorno Mission Band, per Miss H. L. Bulkley, for Jessie, Calcutta Orphanage,	30 00	
Total,		$318 50

NEW JERSEY.

Jersey City.—Per. Mrs. L. A. Opdyke, Miss Belle Wightman, for Ah Foh, Bridgman Home,		10 00
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.: Miss Sarah Wallace, for Miss Gardner, for special work, 100.00; for Miriam, Calcutta Orphanage, 20.00; for Moti and Piari, Cawnpore, 40.00; for O Shun San, Japan, 40.00. Total,	$200 00	
Total,		$210 00

PENNSVLVANIA.

Germantown.—First Pres. Ch. Sunday-School, Mr. W. R. Young, Treas.: Quarterly payment for Gertrude Helen Leake, Calcutta Orphanage,	$7 50	
Willing and Obedient Band (see items below),	457 25	
Philadelphia.—W. For. Missionary Society, Ref. Epis. Ch., Miss Martha V. Hammer, Treas.: Ch. of Our Redeemer, Mrs. Joseph Barton, quarterly payment for Bible Reader, Japan,	15 00	
Robesonia.—C. E. Society, per Mrs. S. E. Keiser, for Yoch Ngoo, Shanghai,	10 00	
West Chester.—A Friend, for Sitâra, to use for the famine sufferers,	1 00	
A Birthday Gift for Sitâra,	1 00	
Total,		$491 75

DELAWARE.

New Castle.—Miss Hetty Smith, for box of soap for Miss Gardner,		$7 25

ILLINOIS.

Chicago.—Chicago Br., Mrs. O. F. Avery, Treas.: Kenwood Evangelical Ch., Mr. N. S. Bouton, for the Mary Avery Merriman School, Cawnpore,		$25 00

IOWA.

Otho.—Mrs. H. C. Hulburd, for famine relief,		50

KANSAS.

Barnes.—Banner Union Sunday-School, per N. Olson, for Cawnpore Orphanage,		$6 75

CALIFORNIA.

Pasadena.—Per Miss G. R. Ward, for Miss Dietrich, for famine orphans and to constitute Mrs. Jay Lathrop a Life Member: Collection at Cong. Ch., 3.62; collection at Pres. Ch., Azusa, 2.10; Mrs. Warner, 10.00; Mrs. Stimpson, 15.00; Mrs. Webb, 20; Union Prayer Meeting, .15; Friends, 1.15. Total,	$52 02	
Sunday-School of Shadwell, Va., per Miss Ward, for famine children, Cawnpore,	10 00	
Total,		$62 02
Grand total,		$1,311 77

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM JULY 1 TO JULY 31, 1900.

Miss E. B. Clarke, 2.00; Miss H. L. Bulkley, .50; Mrs. H. C. Hulburd, .50; sale of Kardoo, .50. Total,		$3 50

HELEN LOUISE KINGSBURY, *Treas.*

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Japan:		
Mr. and Mrs. J. L. Lomerson, for Uchida Nao,	$15.00	
Unto Him, Germantown, for Harada Shobi,	10 00	
Ch. of Atonement King's Ten, for Yamanaka Yasu,	8 00	
Scranton Willing Three, for Yamada Kaoru,	5 00	
A Young Man and His Class, for Nakai Raku,	5 00	
Two Young Men, for Takazawa Maki,	7 00	
Plainfield Friends, for Tanaki Tsugi,	10 00	
Rev. W. J. Mosier, for Yoshida Machi,	30 00	
C. E. Soc., Laflin, Pa., for Kida Toyo,	12 50	
A. B. C. F. M., for Yamamoto Some,	10 00	
Scranton Willing Three, for Yamada Kaoru,	5 00	
Charles L. Huston, for Kasa Michi,	75 00	
Looking for Him, for O'Nishi Masa,	24 00	
For His Pleasure, for Kobayagawa Katsu,	5 00	
Mrs. E. Shelly and daughter, for Yasuda Ren,	10 00	
Edw. E. Bratton, for Misao Tanaka,	20 00	
Mrs. A. G. Patton, for Miyamatsu Tane,	5 00	
Rev. C. H. Mytinger, for Abe Tsuru,	10 00	
A Young Man and Class, for Nakai Raku,	5 00	
Stroudsburg Willing Two, for Iwamoto,	10 00	
MacMurray and Bisel, for Saiki Yachiyo,	10 00	
Total,		$291 50
For Cawnpore:		
Thos. A. Franklin, for Maria,	$5 00	
Mr. and Mrs. D. A. Babcock, for Bible Woman,	5 00	
Mrs. J. E. L. Davis, for Rachel Levi,	15 00	
Mrs. Franklin's son, for Bible Woman,	5 00	
Mr. and Mrs. D. A. Babcock, for Bible Woman,	5 00	
For Calcutta:		
Ch. of Atonement Dorcas Soc., for freight on box to India,	5 00	
Miss L. C. Hoover, for M. C. Hodgkinson,	10 00	
Breakfast Party, for Sorlabalia,	15 00	
Four Germantown Friends, for Manoka,	3 00	
Miss L. C. Hoover, for Miss C. Hodgkinson,	12 75	
For Allahabad:		
Prayer Circle, Washington, D. C., for Rosie, 15.00; for Daisy, 15.00. Total,	30 00	
For Rae Bareli:		
Mrs. H. J. Moore, for Dharmo,	15 00	
Y. P. S., Beth. Pres. Ch., Phila., for Edith Pickard,	20 00	
Total,		$145 75
For China:		
A Young Man's Tithes, for Mrs. Tsaung,	$5 00	
Ch. of Atonement "Helpers Together," for Esther,	5 00	
Mrs. A. G. Patton, for Sien Tsung,	5 00	
A Young Man's Tithes, for Mrs. Tsaung,	5 00	
Total,		$20 00
Grand total,		$457 25

RECEIPTS OF THE PHILADELPHIA BRANCH FOR JULY, 1900.

Interest (semi-annual) on Agnes W. Leavitt Fund, , $15 00

MARY L. WATERALL, *Treas.*

NEW LIFE MEMBERS.

Morganville, N. Y., Mrs. J. Lathrop, by collection of Miss G. R. Ward.

DONATIONS FOR MISSION STATIONS.

Boston, Mass.—Box for Miss May, Allahabad.
Dorchester, Mass.—Box for Miss Todd.
New York City.—Mr. Anthony Dey, for Mary S. Ackerman Hoyt Hospital, "Dey Memorial," 1 doz. sheets, 1 doz. pillow-cases, 2 doz. towels, 2 doz. napkins, 1 rubber sheet, 2 bed spreads.
Plattsburgh, N. Y.—Box for Miss Gardner.
White Lake, N.Y.—Zarephath Circle of King's Daughters, Mrs. M. A. B. Waddell, Pres., 16 dressed dolls for Calcutta.
New Brunswick, N. J.—New Brunswick Aux., per Miss Cook, package containing 1 skirt, 14 towels, etc.
Scranton, Pa.—King's Daughters of Grace R. E. Ch., box for M. W. Hospital, Shanghai.
Williamsport, Pa.—Box for Miss Mudge, Cawnpore.

SPECIFIC OBJECTS AND THE COST.

AMOUNTS.

For American Missionary	$600 00
" Eurasian Missionary, India	$200 or 400 00
" Bengali Teacher, India	$100 or 125 00
" Bible Reader, India	from $50 to 75 00
" " " Japan	60 00
" " Woman, China	$40 to 60 00
" Child in Japan	40 00
" Child in China	40 00
" Child in Day-School, China	25 00
" Scholarship, High School, Calcutta	50 00
" Converts' Home, Calcutta and Allahabad	50 00
" Inmates of Converts' Home, Shanghai (per month)	5 00
" Schools in India	60 00
" Child in Orphanage, Calcutta	25 00
" Child in Orphanage, Cawnpore	20 00
" Native Teacher in Day-School, China	60 00
" Endowments of Beds in Hospitals	600 00

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dhurrumtollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired.

Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

ENDOWED BEDS IN MARY S. ACKERMAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

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Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
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Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey, Mrs. Mary B. Humphreys Dey, } Anthony Dey.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

ENDOWMENT $600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones— Mary Ogden Darrah— } Mrs. E. Stanislaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— Ruthy B. Hutchinson— } Plymouth Foreign Missionary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emily W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Druscilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
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Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— Elizabeth W. Clark— } Mr. Richard L. Wyckoff.
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— Miss Norris. Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.
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